THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"When you are looking at a picture you give it the advantage of a good light. Be as courteous to your fellow-creatures as you are to a picture."

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THE LATTER-DAY SAINTS AND THE WORLD.

(Continued from page 742.)

II.

THE WORLD (to the Latter-day Saints):—Is it true, as we have been told, that you believe and teach that God the Father is a personal Being, possessing a definite form, with bodily parts and spiritual passions?

Latter-day Saints:—Such is our belief and teaching.

The World:—This also is contrary to the teachings of almost every church in Christendom. The Church of England, in the first of the "Articles of Religion," published in its Prayer Book, says: "There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness."

Latter-day Saints:—We believe in the God of the Bible and not in the god of any prayer book. We believe in the God of Abraham, and of Isaac, and of Jacob; the God of all the holy Prophets, and the Father of our Lord and Savior Jesus Christ. We have witnesses on our side whose testimonies cannot be impeached. They are men who can testify from actual experience, men who saw God, and who conversed with Him face to face, and whose testimonies should, therefore, be worthy of all acceptation.

The World:—We will be pleased to listen to your witnesses. Let the first witness be called.

Latter-day Saints:—The first witness who will testify in our behalf is Abraham, "the father of the faithful and the friend of God."

ABRAHAM'S TESTIMONY.

The World:—What is your name?

Abraham:—My name is Abraham. I was at first called Abram, but the Lord changed my name to Abraham. (Genesis 17: 5.)

The World:—Have you ever had a revelation from God?

Abraham:—I have had many.

The World:—Relate one.

Abraham:—When my wife and I were residing with my parents in Haran the Lord spoke to me, saying, "Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. (Genesis 12: 1-3.)

The World:—You were, of course, obedient to the Lord?

Abraham:—I was. I took my wife, Lot, my brother's son, and all those who believed what the Lord had said to me, and, with our substance we set out for the land of Canaan. While we were camped in the plain of Moreh the Lord appeared unto me and said, "Unto thy seed will I give this land." (Genesis 12: 7.)

The World:—Where you visited by the Lord on any other occasion?

Abraham:—I was. I was ninety-nine years old at the time. We were living in the plains of Mamre. The Lord appeared to me there and said, "I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly. * * * As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. * * * And I will make thee exceedingingly fruitful, and I will make nations of thee, and kings shall come out of thee." (Genesis 17: 1-6.)

The World:—Is it true that on one occasion when you were living in a tent in the plain of Mamre you were visited by the Lord and two angels?

Abraham:—It is true. I shall never forget that day.

The World:—Will you be kind enough to tell us what took place on that occasion?

Abraham:—I was sitting in the tent door in the heat of the day, and on looking up I beheld three men, as I supposed, coming toward me. I went out to meet them, and as they drew near I saw that one of them was the Lord; the other two were angels. As soon as I beheld the Lord, I bowed myself toward the ground, and said, "My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant." And they said, "So do, as thou hast said." So I hastened into the tent to Sarah, my wife, and said to her, "Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth." I then ran unto the herd, and got a calf, tender and good, and gave it to a young man; and he hastened to dress it. As soon as

the food was ready I took butter, and milk, and the meat which the young man had dressed, and set it before the Lord and the angels, and I stood by under the tree while they did eat." (Genesis 18: 1-8.) When the meal was finished the Lord told me that my wife Sarah would bear me a son in her old age. He also told me of the destruction which He had decreed against Sodom and Gomorrah. Then the Lord went His way and the two angels went over to Sodom to warn Lot to leave the doomed city. (Genesis 18: 33; also 19th chap.)

The World:—Why, Abraham, your testimony astonishes us. We have always been taught that God had neither body, parts, nor passions; and now you come forward and testify that He has all three.

Abraham:—I have testified of things which I have seen with my own eyes: I saw the Lord and talked with Him face to face, as one man talks with another.

The World:—We have no further questions to ask the witness.

Latter-day Saints:—We have another witness who is prepared to give as strong and as irrefutable evidence as the previous one. His name is Moses.

The World:—We will listen to his testimony.

TESTIMONY OF MOSES.

The World:—Your name is Moses?

Moses:—It is.

The World:—Where were you born?

Moses:—I was born in Egypt, of Hebrew parents.

The World:—Who was king in Egypt at the time of your birth?

Moses:—Pharaoh.

The World:—It is true that at the time of your birth Pharoah made a decree that all the male children of the Hebrews were to be thrown into the river Nile?

Moses:—It is.

The World:—How did you escape the fate of the others?

Moses:—My mother made a little ark of bulrushes, daubed it with slime and pitch, and placing me in it she took the ark down and left it on the flags by the river's brink. In a short time Pharaoh's daughter came down to the river. Seeing the ark, she requested her maid to fetch it. On removing the cover, she beheld me in tears. Her heart was touched, and she decided to keep me as her own child. My sister Miriam, who was in hiding near by, came forward and proffered to get a nurse for the baby. The king's daughter gave her permission to do so, so she went and brought my mother. When my mother arrived, Pharaoh's daughter said to her, "Take this child away and nurse it for me, and I will give thee thy wages." (Exodus 2: 9.) So my mother had the pleasure of raising her own child, and was well paid for doing so. When I was grown I was taken to the court of Pharaoh, and adopted by his daughter. I was treated as though I were her own son and was taught in all the learning of the Egyptians.

The World:—You did not take very well to Egyptian court life?

Moses:—I did not; I would much rather have been with my own people.

I finally ran away from Pharaoh and went to Midian, where I fell in love with and married Zipporah, a daughter of Jethro, a priest of Midian. (Exodus 2: 21.)

The World:—What occupation did you follow?

Moses:—I was a sheep-herder; I tended the flocks of my father-in-law.

The World:—We have been told that one day while you were herding the sheep you had a heavenly manifestation; is the report true?

Moses:—It is. While I was tending the sheep one day I beheld a burning bush. I went over to see the strange sight, and as I approached the bush God called unto me out of the midst of the bush and said, "Moses, Moses." And I said, "Here am I." And He said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." (Exodus 3: 4-6.) On hearing that, I hid my face; for I was afraid to look upon God. Then the Lord said unto me, "I have surely seen the afflictions of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. * * * Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt and I have said, I will bring you up out of the affliction of Egypt, * * * unto a land flowing with milk and honey." (Exodus 3)

The World:—Did you do as the Lord commanded you?

Moses:—I did, and the Lord, in His infinite mercy, and by many signs and wonders, brought the children of Israel up out of Egypt into their own land.

The World:—Have you seen the Lord on any other occasion?

Moses:—I have. On one occasion I talked with Him face to face. I was in the tabernacle at the time. A cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with me. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. And the Lord spake unto me face to face, as a man speaketh unto his friend. (Exodus 33: 9-12) Later He hid me in the cleft of a rock, and as He passed by, in His glory, I beheld His back parts. (Exodus 33: 22-23.)

The World:—Did any of your associates ever see the Lord?

Moses:—Yes, Aaron, Nadab, Abihu and seventy of the elders of Israel and myself saw the Lord on one occasion. (Exodus 24: 9, 10.)

The World:—Is it true that you spent forty days and forty nights with the Lord on Mount Sinai?

Moses:—It is. It was on that occasion that He gave me two tables of stone on which He had written with His own finger the ten commandments for the children of Israel.

The World:—Moses, we recognize you as one who is fully competent to speak on this important matter. You have seen the Lord a number of times; you have talked with Him face to face; you have been with Him for forty days and forty nights at one time; now, we would like you to describe to us, just as plainly as you can, the true and the living God.

Moses:—I tell you in plainness and in all truth, that God is just like a perfect man. If you could see God to-day you would see Him just as Abraham saw Him, just as I saw Him, in the form of man, for man was made in the image of God. (Genesis 1: 27.)

The World:—Thank you; that is all.

Latter-day Saints (to the World):—Surely the testimony of these two witnesses ought to be enough to convince you that the God whom we worship—a God with body, parts and passions—is, indeed, the true God, the God of the Bible. But these are not all our witnesses. We have others, whose testimonies we desire you to hear.

The World:—Let them come forward.

Latter-day Saints:—Thomas, the World desires to hear your testimony.

[TO BE CONTINUED.]

THE VALUE OF FRIENDS.

"MAKE yourselves friends." Such was the advice of Jesus, "the friend of publicans and sinners." Mr. Henry Johnson in his book, "Stories of Great Revivals," says that on one occasion Rowland Hill promised to preach in a town where fierce physical opposition was expected. A famous pugilist was specially engaged to lead the attacking force. Hill ascended the pulpit, and, from a description he had received, quickly identified the champion fighter. He caught his eye and beckoned to him in a very inviting manner. The man responded and moved forward to the pulpit stairs. Then Hill told him that he had come to the town in order to try and do good to the people, but had heard that violent opposition had been organized. He assured the man that his great reputation for wonderful strength and skill in self-defence was well known to him. He, Rowland Hill, had therefore determined to place himself in his hands for protection, and begged the favor of his company to ride with him in his carriage, after the service, to dinner. Hill's complimentary fervor overcame all animosity, and the sturdy fellow announced his readiness to defend the preacher from any insults that might be offered. Hill's shrewd device succeeded. There was no disturbance, and at the close of the service, the pugilist, to the astonishment and confusion of his confederates, stepped into the preacher's carriage, and went home with him to dinner. It is said the man of muscle never ceased boasting of the honor which the renowned preacher conferred upon him.

Orson Sweet Marden, writing on this subject in his excellent magazine, *Success*, some time ago, said: "No young man starting in life could have better capital than plenty of friends. They will strengthen his credit, support him in every great effort, and make him what, unaided, he could never be. Friends of the right sort will help him more to be happy and successful than much money or great learning.

"When Garfield entered Williams College, he won the friendship of its president, Mark Hopkins. Years afterwards, when president of the United States, he said 'If I could be taken back into boyhood, to-day, and have all the libraries and apparatus of a university, with ordinary routine professors,

offered me on the one hand, and on the other a great, luminous, rich-souled man, such as Dr. Hopkins was twenty years ago, in a tent in the woods alone, I should say, 'Give me Dr. Hopkins for my college course, rather than any university with only routine professors.'

"History, both sacred and profane, is full of examples of the effects of friendship on character and works. Did not the friendship of David and Jonathan bring out all that was best in both those royal souls? Would Aquila and Priscilla have developed so grandly without the friendship of St. Paul? What would Cicero have been without Atticus, or Xenophon without Socrates?

"'What is the secret of your life?' asked Elizabeth Barrett Browning of Charles Kingsley. 'Tell me that I may make mine beautiful, too.' 'I had a friend,' was the reply. This is the secret of many a great and successful life. Many a man would have lain down disheartened, long before he reached his goal, but for the stimulus and encouragement of some friend whose name the world has never heard. Hundreds who are lauded in the press and honored all over the world for their achievements owe their success largely to the encouragement of wives, mothers, sisters, or other special friends.

"However, the service that friends render in advancing our material interests is the lowest standpoint from which friendship can be viewed. To choose our friends with an eye to their commercial value would be to proclaim ourselves unworthy of the friendship of any noble soul, and indeed incapable of winning any friendship worthy of the name.

"It is in relation to their effect on character that friends must be estimated at their real value. Dr. Hillis says that 'destiny is determined by friendship; fortune is made or marred when a youth neglects his companions.' Character is tinted by the friends to which we attach ourselves. We borrow their color, whether it be black or white. We absorb their qualities, whether they be noble or ignoble. 'Men become false,' says Charles Kingsley, 'if they live with liars; cynics, if they live with scorners; mean, if they live with the covetous; affected, if they live with the affected; and actually catch the expressions of each other's faces.'

"Beecher said he was never quite the same man again after he had read Ruskin's works. No one is quite the same again who has been touched by a noble friendship, and has felt the expression of a lofty mind, stirring the divinity within him and giving him a glimpse of his real self.

"Some people act like a tonic or an invigorating and refreshing breeze. They make us feel like new beings. Under the inspiration of their presence we can say and do things which it would be impossible for us to say and do under different conditions. One stimulates my thought, quickens my faculties, sharpens my intellect, opens the floodgates of language and sentiment and awakens the poetic within me, while another dampens my enthusiasm, closes the door of expansion, and chills me to the very center of my being. There emanates from him an atmosphere which paralyzes thought, dwarfs expression.'

"'Our chief want in life,' says Emerson, 'is somebody who shall make us do what we can. This is the service of a friend. With him we are easily great. There is a sublime attraction in him to whatever virtue there is in us. How he flings wide open the door of existence! What questions we ask of him!

What an understanding we have! How few words are needed! It is the only real society. A real friend doubles my possibilities, adds his strength to mine, and makes a well-nigh irresistible force possible to me.'

"The example or encouragement of a friend has proved the turning-point in many a life. How many dull boys and girls have been saved from failure and unhappiness by discerning teachers or friends who saw in them possibilities that no one else could see, and of which they were themselves unconscious! Those who appreciate us, who help to build up instead of destroying our self-confidence, double our power of accomplishment. In their presence we feel strong and equal to almost any task that may confront us.

"Those who would make friends must cultivate the qualities which are admired and which attract. If you are mean, stingy, and selfish, nobody will admire you. You must cultivate generosity and large-heartedness; you must be magnanimous and tolerant; you must have positive qualities; for a negative, shrinking, apologizing, roundabout man is despised. You must cultivate courage and boldness; for a coward has few friends. You must believe in yourself. If you do not, others will not believe in you. You must look upward, and be hopeful, cheery, and optimistic. No one will be attracted to a gloomy pessimist.

"The moment a man feels that you have a real live interest in his welfare, and that you do not ask about his business, profession, book, or article merely out of courtesy, you will get his attention, and will interest him. You will tie him to you just in proportion to the intensity and unselfishness of your interest in him. But if you are selfish, and think of nothing but your own advancement; if you are wondering how you can use everybody to help you along; if you look upon every man or women you are introduced to as so much more possible success capital; if you measure people by the amount of business they can send you, or the number of new clients, patients, or readers of your book they can secure for you, they will look upon you in the same way.

"If you have friends, don't be afraid to express your friendship; don't be afraid to tell them that you admire or love them. If you love anybody, why not say so? If you enjoy anyone's company, why not say so? It costs you nothing; it may mean everything to your friend, and to your friendship.

"A lady was asked how she managed to get along so well with disagreeable people. 'It is very simple,' she replied; 'all I do is to try to make the most of their good qualities and pay no attention to their disagreeable ones.' No better formula by which to win and hold friends could be found.

"A man should start out in life with the determination to never sacrifice his friendships. He must keep them alive or sacrifice a part of his manhood and a part of his success. There must be a live wire kept continually between him and them.

"Those friends thou hast, and their adoption tried, grapple them to thy soul with hooks of steal;' and, as old friends are removed by death or other causes, do not fail to replace them. You cannot afford to narrow the circle of your friends, for the measure of your success and happiness, and your usefulness will be largely proportioned to the number and quality of your friends."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 29, 1906.

EDITORIAL

THE NEEDS BE.

For a wise and glorious purpose we have been placed on this earth by our Heavenly Father. We were with the Father in the beginning, long before the foundations of the earth were laid; and when the earth was formed, and we were told that we would have the privilege of going down and taking upon ourselves mortal tabernacles, and of working out for ourselves a "far more exceeding and eternal weight of glory," we, with all the rest of the sons and daughters of God, sang together and shouted for joy. For the joy that was set before us we were willing to come to the earth and to undergo all the trials and tribulations which might fall to our lot. We did not take this step blindly. We were not sent out in blissful ignorance of the temptations and trials which we would encounter on the great highway of life, of the sorrows and sighings which would wring our hearts ere the time came for us to return to the home of our primeval childhood. The stern realities of life were faithfully portrayed to us by our Father, who had Himself trod the thorny path of life before. We realized then that we were not to have an abiding city here, that this was but a probationary state, a great school, in which we could learn by our own experience the good from the evil. We understood full well at that time that life would not be one continuous summer with no winter, that everything that we encountered would have its opposite—that there would be light and darkness, health and sickness, pleasure and pain, life and death, and that by coming in contact with and passing through these things, we would eventually come out the better for our great schooling.

Some of us seem to have forgotten the wise lessons which we were taught at that time. It is quite easy for us to be pleasant when life flows by like a peaceful river; when all is well with us. But O, what a change comes over us when trials and tribulations make their appearance! A young man who had been a teacher for five years in a Sunday school connected with one of the sectarian churches, sent in his resignation a few weeks ago. He refused to teach longer, assigning as a reason the death of his mother. He declared that he would not teach children any longer about the love and goodness of a God who had deprived him by death of a loving mother. While our sym-

pathies go out to the young man in his hour of affliction, at the same time we cannot understand why he should have waited till his own mother died before sending in his resignation. No doubt, he had seen, almost every day, the mothers of other young men pass into the great beyond. Surely during his five years of Sunday school work he had learned that it had been "appointed unto all men once to die;" that death, with all its accompanying sorrows, must sooner or later come to the whole human family. But it would seem not. While he had taught others, he had failed to teach himself.

We learn to appreciate things by their opposites. Those who have kept watch by the sick couch of some loved one during the long, wearisome hours of the night know with what joy they hailed the first rays of the morning sun as they entered the sick chamber. Without the darkness, we would never have been able to fully appreciate the sunlight. After lying for weeks and months upon beds of sickness, how grateful we feel when health and strength return and we are able to go about and enjoy life again. It is the same with death. Death is not a calamity; it is but the opening of the gates into a fuller and a better life. When we shall awake in the likeness of Him who is the "resurrection and the life," we shall feel thankful for our experience in passing through the dark valley of the shadow of death. It is the same with all other trials of life. For the moment they are grievous, but our Heavenly Father knows that we have need of all these things. The oracle of heaven has never been repealed—"through tribulations ye must enter in." Our afflictions would have been spared us had it been meet in the sight of Him who doeth all things well. We can rest assured that He whose nature and whose name is Love will never send us one superfluous pang, nor suffer one drop to be put into our cup of suffering that is not necessary. The refiner does not kindle the fire to destroy, but to purify the gold and purge away the dross. In like manner does the Great Refiner kindle the fire of affliction that He may purify His children, that they may offer unto Him an acceptable offering in righteousness.

"I learn as the years roll onward
And leave the past behind,
That much I have counted sorrow
But proves that our God is kind;
That many a flower I've longed for
Had hidden a thorn of pain,
And many a rugged bypath
Led to fields of ripened grain."

The servant is not greater than his master, and as our Lord and Master became perfect by the things which He suffered, so shall we in like manner become perfect.

W. A. M.

President Grant's Birthday.—On Thursday, the 22nd inst., President Heber J. Grant celebrated his fiftieth birthday with his family and friends at 10 Holly Road, Liverpool. A magnificent birthday dinner, prepared by the well-trained hands of Sister Grant, her daughters Dessie and Grace, and Sisters Price, Wahlgren and Haworth, was served at 2 p.m. At the table

were President Grant and family, President Charles W. Penrose, President Alex. Nibley, Elders Walter E. Grant, R. Eugene Allen, Ben C. Rich, J. Robert Price, John H. Taylor, Sidney G. Saville, and W. A. Morton. President Penrose gave thanks to the Lord for the good things provided and for His blessings upon the labors of His faithful servant, President Grant, after which Elder R. Eugene Allen, on behalf of all the Elders in the British mission, presented President Grant with a handsome and expensive gold watch, which he accepted with profound thanks and high appreciation. The timepiece bears the following inscription: "Heber J. Grant, President European Mission, from the Elders of the British Mission, November 22nd, 1906." President Grant was also presented with a well-executed reproduction of one of Rembrandt's celebrated paintings, the work of one of the Dutch Saints. The presentation was made by President Alex. Nibley, in behalf of the Elders of the Netherlands-Belgium mission. Ample justice was done to the delicious repast. Towards its close, a rich and ornamental birthday cake, encircled with fifty lighted candles, and bearing in its center a miniature American flag, was brought in. The joyful company sang "The Flag Without a Stain," after which each one present was served with a liberal piece of birthday cake. Expressions of love, and prayers for a long and happy life were tendered President Grant by those present.

"Some very estimable people continue to fear that the Mormons are going to subvert our liberties, but the prospects of the Mormons controlling the country are not especially bright. Moreover, as somebody has suggested, as long as it keeps the average man busy taking care of one wife there is no pressing and immediate danger that polygamy will overrun the nation. The Mormon bugaboo has been overworked."—*Chicago Chronicle.*

The Rev. W. H. Stamper, a retired clergyman of the Church of England, residing at Blackbrook, Chapel-en-le-Frith, who holds a license to officiate in the Diocese of Southwell, has had that license revoked by the Bishop for performing an act of kindness and broad-minded association with Nonconformists. The Rev. James E. Moore, minister of the old and historic Independent Chapel at Chinley, is seriously ill, and unable to officiate, and pending the rev. gentleman's recovery it has been necessary to obtain the services of different ministers to carry on the work. Mr. Stamper acceded to the request of the chapel authorities to take duty, and to preach on behalf of the London Missionary Society. He preached on a recent Sunday, according to appointment, and the matter has evidently been brought to the notice of the Bishop of Southwell, for Mr. Stamper has received a communication from the Bishop revoking his license.—*English Churchman.*

Thomas Hughes once pithily said that no boy or man ever had a second chance in this world. He might get a new chance, but never the same chance twice. Once gone, an opportunity is forever gone out of our lives. To use our first chances—there is the rule that leads to the best successes.

BEYOND THE GOLDEN RULE.*

"If ye do good to them which do good to you, what thank have ye? for sinners also do even the same." The sayings of which these words are a part are addressed not to all men indiscriminately, not even, it would seem, to all disciples, but to "you which hear." Yet they concern all men; they are vital to manhood itself; and no disciple, if he would learn what is most distinctive of Christ, most central in Christianity, can ignore them. Why, then, this limitation of their audience? Because so it has to be; because, of the ears on which their accents fall, many are dull, many more hear frowardly, and only here and there one can respond to the truth as it is given. It requires an ear specially attuned to hear such precepts as these. One must be born to it, just as one must be born with an ear for music; only in this case the birth must be from above, that new birth by which the Spirit becomes our light and law. There is little if any good in telling a man to love his enemies and turn his other cheek, unless you can presuppose in him a life unselfish and unworldly, wherein these things are the natural way of living. But then, when the ear is the organ of a regenerate life, these words become the soundest reason and wisdom, being as it were the strain in whose harmony self, while striking as never before its true native note, is swallowed up in the great chord of the love of God. The very ability to hear, then, and to be one of this elect audience, betokens that a determining step has been taken in what as our larger subject we are here considering, the passing of self.

Sinners are here mentioned as those whom the disciple of Christ is not to imitate; but the text raises no issue between sin and righteousness. It is all right to do good to those who do good to us. If sinners do this, they do it not because it is sinful, but because it is natural. It is one of those neutral things, neither sin nor virtue, which are expected of every reasonable-minded man—things which it is not so much a credit to do as a reproach not to do. There is a large variety of such things in life. They are what make the intercourse of all sorts and conditions of men together endurable. Our Lord in the context mentions three, which may stand as typical of the whole list: loving those who love us, doing good to those who do good to us, and lending where we expect fair and equitable returns. All these belong to the unforced courtesies of life, the determining customs of society, the common medium of spiritual exchange; and so they constitute, as the text intimates, a platform on which saints and sinners stand amicably together.

But when our Lord asks "What thank have ye?" He evidently has in view something much higher for those to attain who have companied with Him and seen His life. To do good to those who do good to us, right and natural as it is, is rudimentary, crude, behind the times, as compared with the Christian ideal of conduct.

What this Christian ideal of conduct is, it is the business of the passage quoted above to set forth somewhat at length; a passage which, though to a spiritual view eminently self-consistent, has probably roused more discordant comment than any other equal amount of our Lord's teaching. For in this

* From "The Passing of Self." (T. Y. Crowell Co., Boston.)

passage is set, as its central precept, the Golden Rule, which bids us do to others as we would have others do to us; a rule which has taken its place in men's minds as the highest embodiment of ethical common sense;—men have fought over the authorship of it, as if Jesus would be discredited as a plagiarist if it were proved that Confucius or the Jewish rabbis had anticipated Him in the enunciation of it. Yet while men are lost in wonder over this precept, they make fun of the sayings that accompany it, those precepts, seemingly so utterly Quixotic and unpractical, which bid us turn the other cheek when one cheek is smitten, and give up our coat when our cloak is taken from us. Why is this? The Master evidently intended all these as parts of one harmonious teaching, and by addressing them merely to "you which hear" intimated that a harmonizing point, though not appreciable by all, was nevertheless obtainable, whence their true inter-relation would appear. And yet men, in thus picking and choosing between the parts of the same truth, put themselves above Him, and think they have found a point where His wisdom shoots beyond its mark into fatuous enthusiasm. Let us not treat His words so flippantly. It is due to them to ask at least what splendid ideal of conduct could have lured Him into such exalted strain of speech that He could couple in one breath precepts so sensible and so crazy.

To get the true thread of interpretation we must keep to that presupposition with which our Lord began in limiting His audience; namely, that these are spiritual counsels addressed to a spiritual apprehension. When the whole bent and current of a man's life impel him to good deeds, we do not give him directions how to do good; his heart tells him that. These words are not rules of conduct, they are principles of character. In other words, our Lord does not command here because He is concerned in getting such-and-such good things done; rather He is bent on getting new and godlike men to do them. To present our other cheek meekly, and get a second buffet for our pains, to put a premium on violence by giving our robber twice as many garments as he demands, looks weak, looks ridiculous, not to say even wicked, when the question is what we are to do in a specified case. But suppose the question is what you *are*, in relation to the treatment other men give you. Are *you* a hater, a retaliator, when men despitefully use you? Are you therefore an echo of another man: your conduct determined helplessly by his—to smite when he smites, to wait for him to do good before you can do good—or have you such a fountain of character in yourself, such a noble reserve power of godlikeness, as will survive and remain intact in spite of evil usage, and do good to others whether they do good to you or not? Ah, now the matter assumes another aspect. If the question is what you are, why then, to present the other cheek may mean that you remain the same man after the blow as before. Your enemy's hate has not drawn you from your orbit down to his level of hatred and violence. Your neighbor's love is good, is welcome; but if you make it the condition of your loving him, you are governed by no higher law than the law of exchange. In the law of exchange there is no question of what you are; you can be a sinner and follow that; it is a mere commercial matter, getting and giving. But as soon as you really have it *in* you to love and do good as Christ had, you are your own man, not at the mercy of your fellow-man, to love or hate as he sets the copy.

Now, this is what our Lord has in mind here. It is character, not mere reflex action; a self-directive grace within us, not a mechanical law or impulse coming from outside, and dominating us. He contemplates a manhood not at the mercy of environment, but making its own environment, the master of its own life and conduct. And so the passage that begins with telling us what to do, to love our enemies, to do as we would be done by, to repay violence with meekness, ends with telling us what to be—to be like God, who sends His rain and sunshine on evil and good alike. When we are like God our source of good character is in ourselves, or rather in Him, who dwells in us to will and to do. We are no longer like the sinners, swayed this way and that by the treatment we receive; we no longer have even to live by rule, because the godlikeness that fills our heart makes its own rules.

This is the full-grown manhood, beyond the tyranny of law, in the free realm of grace, the manhood set before us in all scripture and typified in so many ways—by new birth, by life from the dead, by opening of blind eyes, by release from prison, by baptism with the Holy Spirit. All these things point not to a perfect law unerringly obeyed, not to new works alone, but to a new creation. Or to put it in modern scientific phrase, they point to an evolution of character, from the natural to the spiritual, from the earthly to the godlike. The beginning of that evolution we see in the words quoted at the outset of our discussion. It is that rudimental stage where men merely do good to those who do good to them; that is, walk in the common courtesies of life, disciples and sinners alike. Taking us on that plane of mere exchange and barter, our Lord seeks to rouse some pride in us to get beyond that commercial spirit, and do something that has some "thank" in it, something more than is paid for. Well, this certainly can mean nothing less than to do to others as we would have others do to us. This Golden Rule, therefore, marks the next stage of evolution; we may say it is the practical means and power of the whole evolution. For get a man at work once on that as a rule of life, and it will be found there is no limit to it except what is set by his own character; that when he "would" have others do for him, and does to them accordingly, what his renewed spirit leads him thus to do cannot satisfy its ideal until it is identified with the will of God, which is good-will and peace to all mankind. When that point is reached, he wants no pay for doing good; he waits not even for the initiative of something done to himself; for doing good is *in him*, a character, a life, just as spontaneous as selfishness and worldly lust were once. The Golden Rule, which proved the best of rules as long as rules were needed, has led beyond itself to an overflowing life that is not lived by rule at all, but by an indwelling spirit.—JOHN FRANKLIN GENUNG.

"THE tendency of dogmatic religion," says Louise Collier Wilcox, in *The North American Review*, "is to become, by reason perhaps of its very concreteness, a mere detour from, and return to, the path of worldliness. Upon this rock the Roman church scattered, and upon this again the Protestant sects are breaking and becoming mainly philanthropic organizations, infinitely helpful to democracy, and to the forging of the links of human brotherhood, but losing more and more the element of devotional worship, and the power of bringing the soul into communion with its Creator."

FROM THE MISSION FIELD.

Farewell Social.—A farewell social was held by Saints and friends in White Hall Buildings, Belfast, Ireland, on Monday evening, 19th inst., in honor of President E. E. Hill, who has filled an honorable mission in Ireland, and who set sail on Friday last for his home in the mountains. All present at the social manifested their love and respect for President Hill. He leaves the mission in a flourishing condition.

From New Zealand.—President Louis G. Hoagland sends us the following interesting items from New Zealand: "I have just returned from a tour of the conferences in the southern part of the mission. I held meetings with conference presidents and Elders, which were very interesting and profitable. The missionaries are doing well and learning the language fast. They are doing a good work among the Europeans. On August 6th Elder Paxman and me, by request of the king's people, exhibited, by limelight, views of Utah, the Holy Land, and Hawaiia. The use of King Mahuta's hall was kindly granted for the occasion." President Hoagland reports the following baptisms: at the Bay of Islands, 19; at Wai-Kato, 2; Auckland, 1; Waiarapa, 2; total 24.

Departures.—On Friday, November 23rd, 1906, the following missionaries sailed for Zion per s.s. *Arabic*: From Great Britain—James Brown, Archibald S. Richardson, James R. Glenn, Sidney G. Saville, Enoch Ludlow, John W. Stubbs, James A. D. Challis, James W. R. Hurst, Walter B. Muir, Calvin Roberts, Wilford Day, J. Delbert Bushnell, Edgar E. Hill. From Scandinavia—James Ericksen, Anton J. T. Sorensen, Charles L. Edman, Jens Carlson, Lars Larsen, Ephraim Peterson, Jens P. L. Breinholt, Orson J. Olsen, Nels C. Simonson, Joseph L. Peterson, Ida Peterson, Niels D. Didericksen. From Sweden—Lars J. Carlson, Per Gustaf Peterson, Erick T. Elieson, Hilma W. Lofstrom, Harvey A. Oakeson, Emil S. V. Erickson, Anton E. Samuelson, Andrew O. Inglestrom. From Switzerland and Germany—Jacob Bragger, Wilford W. Boren, Willard H. Parker, Frank Heese, Rudolf Marti, Luther Nuffer, George H. Higgs. From the Netherlands—Harm Bell. There were also in the company forty-six Saints. Elder Wilford Day was in charge. Elder Thomas G. Rees, Jr., of the Swiss and German mission, sailed for Zion on the 28th inst. per s.s. *Celtic*.

House Warming at 97 Farleigh Road.—On Monday, November 12, the Elders, Saints and friends of the North London, South London and Stratford branches of the London conference, held a most successful social at the well-known London headquarters on Farleigh Road, between seventy and eighty persons being present. The affair was much in the nature of a "house-warming," a "finishing touch," as it were, to the extensive and complete renovation which the interior of "Deseret" has recently undergone. From 6 p.m. until midnight there was not a dull moment, as the varied numbers on the impromptu program of vocal and instrumental music, recitations and "amateur theatricals" followed each other in rapid order. During the evening a bounteous supper

of choice refreshments was served by the sisters. The general expression of all present was that a most enjoyable evening had been spent, and we feel that much good can be done in thus bringing the Saints and friends together occasionally in a social way.—BRIGHAM A. SEARE.

Baptisms.—On Sunday, the 17th inst., seven members were added to the Church in Belfast, Ireland. They were baptized in the City Baths, President E. E. Hill and Elder Roy D. Passey officiating.

On Sunday, November 18, 1906, a baptismal service was held at the Tibberton Square Baths, London, at which five persons were added to the Church, Elders Joseph F. Hanson and Alma Beckstrand officiating.

Elder Stanley H. Rich reports four more baptisms at Masboro, Sheffield conference. The ordinance was performed in Rotherham Free Baths, President T. L. Schofield officiating.

A baptismal and confirmation service was held at the Corporation Baths, Blackburn, on Sunday, November 25th, 1906, when seven souls were added to the Church. President J. G. Midgley conducted the service, while Elder Herbert D. Brown officiated in the ordinance of baptism. The confirmation took place at the water's edge, and those present listened to instructions upon the principles of the Gospel from President Midgley and Elder Brown. A good spirit prevailed. The Lord is blessing the labors of the Elders in Blackburn, twenty-five persons having been added to the Church during the past twelve months.

Elder R. A. Badger reports two baptisms at Cape Colony, South Africa, also successful meetings.

Elder O. J. Bateman officiated in a baptismal service recently in the Kent district, when four persons were added to the Church.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for December 9, 1906.

35. THE GATHERING. ZION (continued from page 736.)

5 Location of Zion. Isaiah 40: 9; III Nephi 20: 22; 21: 22-25; Ether 13: 2-10; Doc. and Cov. 57: 1, 2; 58: 7; 101: 17, 18, 68-71; Moses 7: 60-64.

6 Blessings of Zion. Isaiah 1: 27; 51: 3, 11-16; 52: 7-12; 59: 20; 61: 1-11; Joel 2: 32; Obadiah 17: 21; Zephaniah 3: 14-17; Zechariah 1: 17; 2: 10, 11; Romans 11: 25-27; Ether 13: 10; Doc. and Cov. 35: 24; 39: 13; 59: 24, 25; 59: 1-4; 64: 34; 76: 66; 124: 6; 136: 31.

7 Zion—the pure in heart. Revelation 21: 27; Doc. and Cov. 56: 18; 97: 21; Moses 7: 18.

8 Ephraim. Genesis 48: 1-20; 49: 22-26; Deuteronomy 33: 13-17; I Chronicles 5: 1; Jeremiah 31: 9; Doc. and Cov. 64; 36: 133: 30-34.

KEEP TO THE RIGHT.

"Keep to the right!" is the law when you walk,
Make it a law of your actions and talk.
In whatsoe'er you determine to do
Follow the road of the Good and True.
Follow and fear not; by day and by night,
Up hill or down hill, "Keep to the right!"

Doubt will assail you, temptation will woo:
"Keep to the right," for the right is the true.
Doubt is a traitor, temptation a shame,
The heart that is honest, a life without blame,
Will rank you far higher in worth and renown,
Than the grandest of kings, with his sceptre and crown.

"Keep to the right!" In the journey of life
There's crowding and jostling, trouble and strife;
The weak will succumb to the bold and the strong,
And many go under, and many go wrong.
He will acquit himself best in the fight,
Who shirks not his duty, and "keeps to the right!"

"Keep to the right," and the Right will keep you
In touch and accord with the Good and the True.
These are the best things in life, after all,
They make it worth living whatever befall.
And Death has no terrors when he comes in sight,
For the man who determines "to keep to the right!"

Novel Magazine.

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